Silver chains are worn by men as well as by women. The men wear them round the waist like a belt, and the women hang them round their necks, the chains being allowed to depend as low as the waist. Bracelets are worn by women; these are either of gold or of silver. The Lynngam males wear bead necklaces, the beads being sometimes of cornelian gathered from the beds of the local hill streams, and sometimes of glass obtained from the plains markets of Damra and Moiskhola. The cornelian necklaces are much prized by the Lynngams, and are called by them *'pieng blei*, or gods' necklaces. Like the Garos, the Lynngams wear as many brass earrings as possible, the lobes of the ears of the females being frequently greatly distended by their weight. These earrings are made out of brass wire obtained from the plains markets. The Lynngams wear silver armlets above the elbow and also on the wrists. It is only a man who has given a great feast who can wear silver armlets above the elbows. These armlets are taken off as a sign of mourning, but never on ordinary occasions. The Lynngams do not wear Khasi jewellery, but jewellery of a pattern to be seen in the Garo Hills. A distinctive feature of the Lynngam women is the very large number of blue bead necklaces they wear. They put on such a large number as to give them almost the appearance of wearing horse collars. These beads are obtained from the plains markets, and are of glass. Further detailed information regarding this subject can be obtained from Mr. Henniker's monograph, which contains a good plate illustrating the different articles of jewellery.

301 [321] [554] [765]

WEAPONS.

The weapons of the Khasis are swords, spears, bows and arrows, and a circular shield which was used formerly for purposes of defence. The swords are usually of wrought iron, occasionally of steel, and are forged in the local smithies. The Khasi sword is of considerable length, and possesses the peculiarity of not having a handle of different material from that which is used for the blade. In the Khasi sword the handle is never made of wood or bone, or

411 314 [326]

1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

411 of anything except iron or steel, the result being that the sword
314 is most awkward to hold, and could never have been of much use as a weapon of offence.

The same spear is used for thrusting and casting. The spear is not decorated with wool or hair like the spears of the Naga tribes, but it is nevertheless a serviceable weapon, and would be formidable in the hand of a resolute man at close quarters. The length of the spear is about 6½ feet. The shaft is generally of bamboo, although sometimes of ordinary wood. The spear heads are forged in the local smithies.

The Khasi weapon *par excellence* is the bow. Although no 'Robin Hoods," the Khasis are very fair archers, and they use the bow largely for hunting. The Khasi bow (*ka synthiah*) is of bamboo, and is about 5 feet in height. The longest bow in use [141] is said to be about the height of a man, the average height amongst the Khasis being about about 5 feet 2 inches to 5 feet 4 inches. The bowstring is of split bamboo, the bamboos that are used being *u spit*, *u shken*, and *u siej-lieh*.

The arrows (*ki khuam*) are of two kinds: (*a*) the barbed-headed (*ki pliang*), and (*b*) the plain-headed (*sop*). Both are made out of bamboo. The first kind is used for hunting, [526] the latter for archery matches only. Archery may be styled the Khasi national game. A description of Khasi archery will be found under the heading "Games." The feathers [825] of the following birds are used for arrows:—Vultures, geese, cranes, cormorants, and hornbills. Arrow-heads are made of iron or steel, and are forged locally. The distance a Khasi arrow will carry, shot from the ordinary bow by a man of medium strength, is 150 to 180 yards. The Khasi [237] shield is circular in shape, of hide, and studded with brass or silver. In former days shields of rhinoceros hide are said to have been used, but nowadays buffalo skin is used. The shields would stop an arrow or turn aside a spear or sword thrust. The present-day shield is used merely for purposes of display.

389 Before the advent of the British into the hills the Khasis are said to have been acquainted with the art of manufacturing gunpowder, which was prepared in the neighbourhood of Mawsanram, Kynchi, and Cherra. The gunpowder used to be

manufactured of saltpetre, sulphur, and charcoal, the three ingredients being pounded together in a mortar. The Jaintia Rajas possessed cannon, two specimens of which are still to be seen at Jaintiapur. Their dimensions are as follows:—

Length, 9 feet; circumference in the middle, 3 feet 2 inches; diameter of the bore 3 inches. There are some old cannon also at Lyngkyrdem and at Kyndiar in the Khyrim State, of the same description as above. These cannon were captured from the Jaintia Raja by the Siem of Nongkrem. No specimens of the cannon ball used are unfortunately available. There are also small mortars, specimens of which are to be seen in the house of the Siem of Mylliem.

The weapons of the Syntengs are the same as those of the Khasis, although some of them are called by different names. At Nartiang I saw an old Khasi gun, which the people say was [illegible] pattern as the one described amongst the Khasi weapons.

The Wár and Lyngam weapons are also the same, but with different names. The only weapons used by the Bhois (Mikirs) are the spear and bill-hook for cutting down jungle. Butler, writing of the Mikirs 1854, says, "Unlike any other hill tribes of whom we have any knowledge, the Mikirs seem devoid of anything approaching to a martial spirit. They are a quiet, industrious, race of cultivators, and the only weapons used by them are the spear and *da* hand-bill for cutting down jungle. It is said, after an attempt to revolt from the Assamese rule, they were made to forswear the use of arms, which is the cause of the present generation having no predilection for war."

1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

about Rs. 30. The price of lac has risen a good deal of late years. Formerly the price was about Rs. 15 to Rs. 20 a maund. The lac trade in the Jaintia Hills and in the southern portion of the Khyrim State is a valuable one. The profits, however, go largely to middle-men, who in the Jaintia Hills are Syntengs from Jowai, who give out advances to the Bhoi cultivators on the condition that they will be repaid in lac. The Marwari merchants from the plains attend all the plains markets which are frequented by the hill-men, and buy up the lac and export it to Calcutta. The whole of the lac is of the kind known as stick lac.

HUNTING.

The weapons used by the Khasis for hunting are bows and arrows, the latter with barbed iron heads, and spears which are used both for casting and thrusting. Before proceeding on a hunting expedition the hunters break eggs, in order to ascertain whether they will be successful or not, and to which jungle they should proceed. Offerings are also made to certain village deities, *e.g. U. Ryngkew*, *u Basa*, and *u Basa ki mrád*. A lucky day having been selected and the deities propitiated, the hunters start with a number of dogs trained to the chase, the latter being held on leashes by a party of men called *ki nong-ai-kseu*. When the dogs have picked up the scent some hunters are placed as "stops" (*ki ktem*), at points of vantage in the jungle, and the drive commences with loud shouts from the hunters, the same being continued until the object of the chase breaks into the open. The man who draws the first blood is called *u nongsiat*, and the second man who scores a hit *u nongbar*. These two men get larger shares of the flesh than the others. The *nongsiat* obtains the lower half of the body of the animal, thighs and feet excepted, called *ka tdong*, and the *nongbar* one of the forequarters called *ka tabla*. The other hunters obtain a string of flesh each, and each hound gets a string of flesh to itself. These hunting parties pursue deer sometimes for many miles, and are indefatigable in the chase, the latter lasting occasionally more than one day. In the Jaintia Hills, at the end of the chase, the quarry is carried to

1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

the house of the *nongpriest*, where a *puja* is performed to some local deity, before the flesh is distributed. At Shanggrong, when a tiger or a mithan is killed, the head is cut off, and is carried in triumph to a hill in the neighbourhood where there is a *duwan*, or altar, at the foot of an oak tree (*diang ewing*). The head is displayed on the altar, and worship offered to u *'lei lyngdoh*, the God of the doloshlip.

The Khasis make use of an ingenious species of spring gun for killing game, the spring gun being laid alongside a deer path in the jungle. A string stretched across the path, when touched, releases a bolt and spring, which latter impels a bamboo arrow with great force across the path. This spring gun is called *ka riew siat*. A pit-fall, with bamboo spikes at the bottom, is called u *'law lop*, and a trap of the pattern of the ordinary leopard trap is called *ka riew shong*. A noose attached to a long rope laid in a deer run is named *riew syrwiah*.

There is also *ka riew pep*, the principle of which is that an animal is attracted by a bait to walk on to a platform; the platform sinks under the weight of the animal, and a bolt is released which brings down a heavy roof from above weighted with stones, which crush the animal to death.

There are several means employed in snaring birds; one of the most common is to smear pieces of bamboo with the gum of the jack-tree, the former being tied to the branches of some wild fruit tree, upon which, when the fruit is ripe, the birds light and are caught by the bird lime. This is called *ka riew thit*. Another is a kind of spring bow made of bamboo which is laid on the ground in marshy places, such as are frequented by snipe and woodcock. This form of snare is unfortunately most common. A third is a cage into which birds are lured by means of a bait, the cage being hidden in the grass, and the entrance being so contrived that the birds can hop in but not out again. This is called *ka riew sin*.

FISHING.

Although there are some Khasis who fish with rod and line, it may be said that the national method of fishing is to poison

I:Gordon E-4, 5 (no date) 1907 AR? Khasi AR?

challenge. From the records available of the military operations of the Khasis against the British, the former appear to have relied principally on bows and arrows, sickles and surprises, when they fought against us at the time of our first occupation of the hills. During the Jaintia rebellion firearms were used, to some extent, by the Syntengs. The military records do not, however, disclose any peculiar battle customs as having been prevalent amongst those hill people then. Both Khasis and Syntengs seem to have fought much in the same manner as other savage hill-men have fought against a foe armed with superior weapons.

SUPERSTITION.

The Tiblu Superstition.

There is a superstition among the Khasis concerning a *tiblu*, a gigantic snake which requires to be appeased by the sacrifice of human victims, and for whose sake murders have even in fairly recent times been committed. The following account, the substance of which appeared in the *Assam Gazette*, in August, 1882, but to which considerable additions have been made, will illustrate this interesting superstition:—"The tradition is that there was once in a cave near Cherrapunji,* a gigantic snake, or *tiblu*, who committed great havoc among men and animals. At last one man, bolder than his fellows, took with him a herd of goats, and sat himself down by the cave, and allured them one by one to the *tiblu*. By degrees the monster became friendly, and learnt to open his mouth at a word from the man, to receive the lump of flesh which was then thrown in. When confidence was thoroughly established, the man, acting under the advice of a god called U *Basit-sah*,† (who has as his abode a grove near Sohsoring),

* This cave is at Pomtlabi, some few miles east of Cherrapunji, close to a great watershed called *Kut Ka Lakri*, i.e. the place where Ka Likai jumped down the precipice (for a full account of this story see footnote 2 of the manuscript), where there is a large block of stone, with some rude carving on it, known as *Para Thlaw*, i.e. the snake resting (place).

† In another account it is said to have been U Basit-sah himself who did this.

1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

This stone is apparently some rough gem which may be picked up by the Lyngams in the river beds. A rich man amongst them, however, is one who possesses a number of metal gongs, which they call *wiang*. For these they pay very high prices, Rs. 100 being quite a moderate sum for one of them. Being curious to see one of these gongs, I asked a *sirdar*, or head-man, to show me one. He replied that he would do so, but it would take time, as he always buried his gongs in the jungle for fear of thieves. Next morning he brought me a gong of bell metal, with carvings of animals engraved thereon. The gong when struck gave out a rich deep note like that of Burmese or Thibetan gongs. These gongs have a regular currency in this part of the hills, and represent to the Lyngams "Bank of England" notes. It would be interesting to try to ascertain what is their history, for no one in the Lyngam country makes them in these days. Is it possible that the Garos brought them with them when they migrated from Thibet? The gongs are well known in the Garo Hills, and I hear that when a *sohma*, or head-man, dies his corpse is laid out upon them. They thus possess also an element of sanctity, besides being valuable for what they will fetch to the Garos or Lyngams. We may hope to hear more about them in Captain Playfair's account of the Garos.

The Lyngams do not tattoo. Their weapons are the large-headed Garo spear, the dao, and the shield. They do not usually carry bows and arrows, although there are some who possess them. They are by occupation cultivators. They sow two kinds of hill rice, red and white, on the hill-sides. They have no wet paddy cultivation, and they do not cultivate in terraces like the Nagas. They burn the jungle about February, after cutting down some of the trees and clearing away some of the debris, and then sow the paddy broadcast, without cultivating the ground in any way. They also cultivate millet and Job's-tears in the same way. With the paddy *thillim* are sown the *tmei* yam. The egg plant, arum, ginger, turmeric, and sweet potatoes of several varieties are grown by them in a similar manner. Those that rear the lac insect plant *kendoo* trees (Hindi *kokat dak*) in the forest clearings, and rear the insect thereon. Some of these people, however, are prohibited by a

Table IV

Ready for the Shield Dance.

535
411

Dog

Weapon Dance.

4:Stegmiller—M-4,5(no date)1925 AR7 Khasi AR7

Arrow Shooting and Hunting Customs of the Khas
by P.F. Stegmiller, S.D.S., Apostolic Missio
of Assam.

• 411

1. Arrow Shooting and Its Implements.

Corresponding to the general interest which is shown in arrow shooting, the tools that belong to this art are prepared with great skill and ability, (1) namely the bow, the arrow, and

1. Hermann Meyer, Pfeil und Bogen in Zentralbrasilien, (Leipzig, 1895), p. 16. /Bows and Arrows in Centra Brazil/.

the target.

411
922

A kind of bamboo with many knots is used for the Khasi bow (ka rynthieh), and it is cut out in one piece so that there are at least five knots on the bow. The length of the bow is about 1.5 meters. It is not a matter of indifference how long the bow is. The best shots claim that the bow must be made to measure and must be made shoulder height. The size of the man determines the size of the bow. (2)

2. Bruno Adler, Internationales Archiv für Ethnographie, /International Archive for Ethnography/ Vol. 14, Supplement: "Der nordasiatische Pfeil", /The North Asian Arrow/, p. 14: "The long arrow of the Japanese corresponds to the longest bow which we find in Asia- phenomena which are in the grosse contrast to the small figure of the Japanese."

AR7 Khasi An7

411
284
322

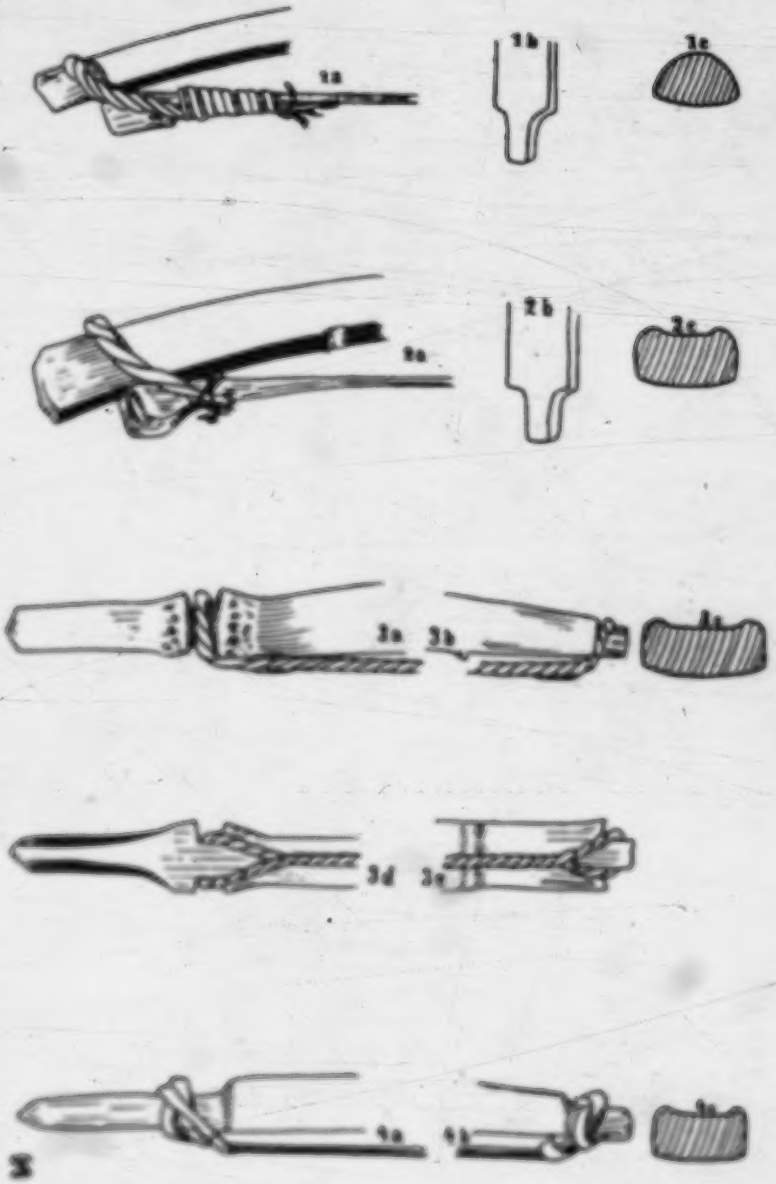

Fig. I

When a strong bamboo with many knots is found, it is cut off and split after the length has been determined. The outside of the bow in smaller bows is rounded off; (3) 411 322

3. Illustration I, fig. 1c.

for the usual bows and the larger ones almost the full half of the bamboo is taken. A little is cut off only on the sides so that the profile of the bow nearly forms a right angle. (4) In each case the shiny

4. Illustration I, figs. 2,3,4c.

outer side of the bamboo becomes the inside of the bow. The bow becomes smaller towards the ends. The ends are rounded off. Underneath one end, about 3 centimeters from the end, a notch is made, into which the string is put directly without any other means of fastening. The string remains fastened by pulling the loop taut. At the other end of the bow a peg is cut, around which the string is hung just before the bow is used. Often both ends of the bow end in a point. (5)

5. Illustration I, fig. 1, 2b.

The bow must not be kept strung but must be unstrung when left unused for a while. Stringing the bow is always done in this way. The archer takes the bow in his left hand while standing, resting on the ground the end to which the string always remains attached, and then pressing down the other end with his right hand as far as is necessary to hang the loop of the string around 411 284

411 284 the peg. In many cases with bows with the points indented the string is attached by means of a special loop of bast or split bamboo (u thri), but it is also fastened directly by hanging around the peg. [608] [Illustration I. Khasi Bows. 1a, 1b, 1c, 2a, 2b, 2c, 3a, 3b, 3c, 3d, 3e, 4a, 4b, 4c]. [609] The bow is carved flat in the middle and a strip of reed palm is wound around it so that there is a band 12 to 15 centimeters wide around it. The purpose of this is to provide a surer grip, as the left hand, which carries the bow when shooting, gets a better grip on the ribbed foundation. In other places also, primarily at the ends of the bow, such reed strips are fastened and merely serve the purpose of ornamentation.

411 322 When the bow is completed, it is thoroughly smoked. The smoking takes place in the hut. In the center of the hut a fire burns constantly in a hearth of earth or of stone, the smoke of which, since there is no vent or chimney, seeks a way out the best it can. Above the fire a swing is set up from the ceiling on which the wood lies for drying. The bow and also the string are left lying on this swing until the desired result occurs. Smoked bows are more resistant to dampness, longer lasting, and considerably tougher. The smoking has no effect on the flexibility of the bow. (6)

411 284 o. Ethongraphic Museum Munich: Bows As, 108, a, b, c, have 3 knots; bow As, 28, has 4 knots; bow J has 3 knots; bow S has 5 knots; bows As, 108, a, b, c, have a length of 119.5 centimeters; bow As, 28 has a length of 144 centimeters; bow J has a

411
284

length of 141 centimeters; bow S has a length of 156 centimeters; bows As, a, b, c, have a breadth of 22 millimeters in the middle, and 17 millimeters at the ends; bow As, 28, has a breadth of 27 millimeters in the middle and 18 millimeters at the ends; bow J has a breadth of 25 millimeters in the middle, and 12 to 16 millimeters at the ends; bow S has a breadth of 32 millimeters in the middle, and 12 to 18 millimeters at the ends; bow S gets smaller and smaller at an even rate towards the end to which the string is attached just before the bow is shot, while it gets too high at the other end. Height of the bow in the middle is 15 millimeters, at one end 12 millimeters, at the other 17 millimeters; bow J gets smaller and smaller at an even rate towards the end where the string is attached just before the bow is shot, while at the other end it becomes too round. Height in the middle 15 millimeters, at one end 12 millimeters (in the breadth), at the other end 12 millimeters (about on the average). None of the bows has either a wrapped handgrip nor any other ornamentation.

411
283

For making the string (u ksai) the Khasi split a bamboo and split a strip of it off which they smoke thoroughly. The string is uniform for bows with a circular notch; for bows with tapered points, it becomes thicker towards the ends, on which braces are cut from the bamboo knots made from one piece with the string. The kinds of bamboo used for the strings are called u spit, u skhen and u siej-lieh by the Khasi. Bast string, twisted many times, is also used for the string. The bamboo strings are smoked (see above).[1] The strings obtained thus are extremely strong and can stand great tension. With a bow of 150 centimeters the height of the arc, i.e., the span of a strung bow amounts to 10 to 12 centimeters. Often, however, the string is almost the length of the bow and no arc results. When shooting the arc is increased by tightening the string to 60 centimeters. Thus the bow is a powerful, mighty /610/ sling, which sends off the arrow without any mechanism other than pulling back the string and moving back the bent bamboo. (7)

411
284

7. Bow As, 108, b, has a bamboo string with 5 knots, the shiny side facing inward. The string is 4 millimeters wide in the middle and 7 millimeters wide at the ends. At each end there is a brace cut out of a piece with the string. The string is fastened to the indented tips by means of a threefold bamboo lace (u thri). The string and the bamboo lace are fastened by a strip of bamboo 3 millimeters wide. Illustration I, fig. 1a, height of the arc 9 centimeters,

1 [See category 11c, p. 4--Analyst]

411
284

weight of the bow 190 grams. Bows 108, a, b, c, can scarcely have been used for sport, more probably they are children's bows, unless they were made deliberately for selling to Europeans. Bows As, 28, has a bamboo string with five knots, 3 millimeters wide in the middle and 8 millimeters wide at the ends and at both ends there are braces made out of a piece with the string. The outer shiny side of the bamboo string that is turned inward is scraped off with the exception of the ends of the string. There it is split and bent back as a covering for the brace. The string is fastened on both sides of the indented tips by means of a double bast lace. Both are held together with wire. Illustration I, fig. 2a, height of the arc 8 centimeters, weight of the bow 330 grams. Bow J has a bamboo string with two knots, 3 millimeters wide throughout without a brace. It is fastered at the pegs by hanging directly. Weight of the bow 330 grams. Illustration I, fig. 4a, 4b. Bow S has a threefold string of bast. This bast string is hung around the notch and the peg (inderted tip) like a loop. The knots that tie the loop are 30 centimeters and 19 centimeters respectively from the ends. Weight of the bow is 449 grams. Illustration I, figs. 3a, 3b, 3c, 3d. Both of the bows mentioned last have no

411
284

arc height since the strings are as long as the bows.

411
526

The Khasi make the followings kinds of arrows?

1. Feathered arrows ('nam-pur).
2. Unfeathered arrows ('nam).

Feathered or unfeathered ones are: a) hunting arrows, b) arrows for sport. Always feathered are c) children's arrows.

Ad a) Hunting arrows (u 'nam-pliang) are about 70 centimeters long, and have tips like a spear with barbs. (8) The weight of the hunting

8. Illustration II, figs. 2a, 2b.

arrows is about 25 grams. These arrows are still poisoned nowadays.

Ad b) Arrows for sport (u 'nam-sop) are about 60 centimeters long and have round, conical iron tips. (9) Weight of the arrow for

9. Illustration II, fig. 1.

sport is about 8 grams.

Ad c) Children's arrows (u 'nam-phiah) are about 50 centimeters long, and have round points or none at all. The feathering is different from that of the other arrows (cf. the latter).

411

Shafts of the Arrows

All the arrows are made of a very thin bamboo (u 'nam-long or igrâ) and smoked. When possible bamboo free of knots is used. The arrow is about 6 to 7 millimeters thick. The length of the arrow varies greatly. For the arrow and the bow must complement each other inwardly just as they belong together externally. (10)

611

4: Stegmiller - 9 - M-4,5, (No date) 1925

AR7 Khasi Ar

411
526
326
531

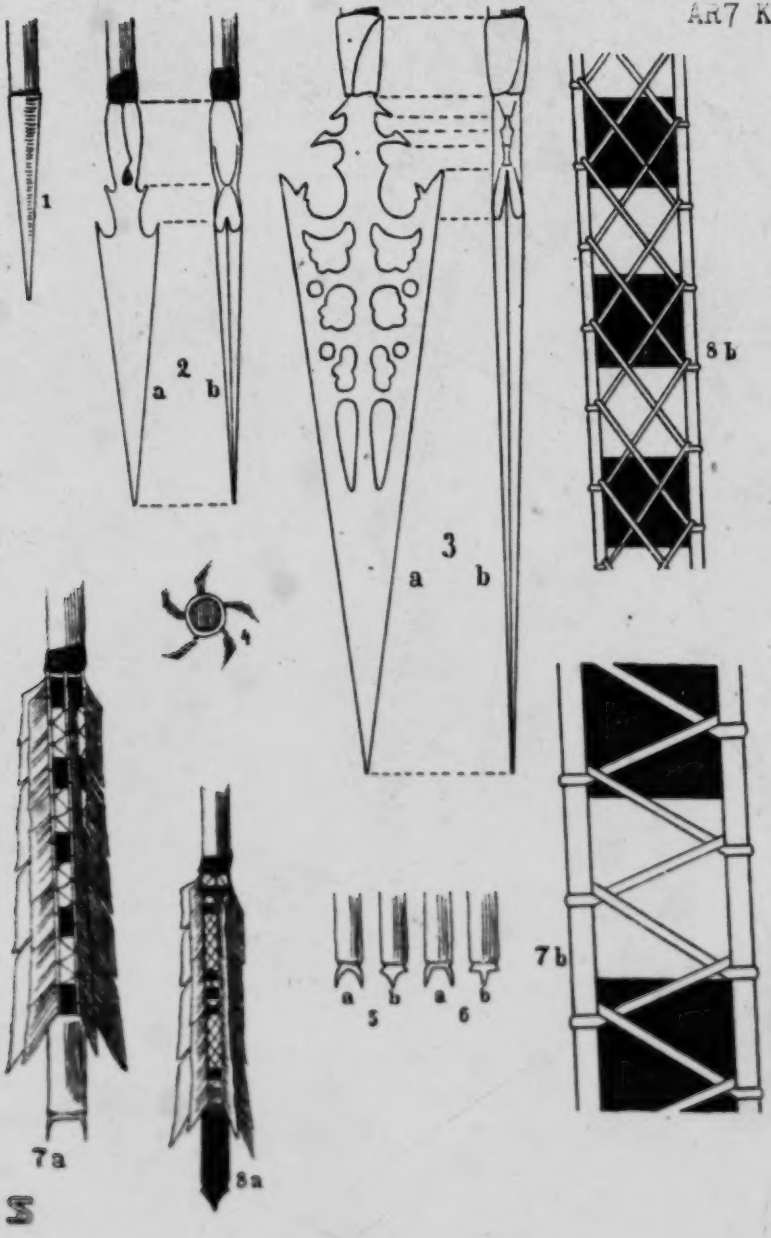

Fig. 2

411.

10. Dr. R. Karutz, Die afrikanischen Bogen, Pfeile und Köcher im Lübecker Museum für Völkerkunde /African Bows, Arrows and Quivers in the Lübeck Ethnological Museum/ (Lübeck, 1900) p. 219.

There is no doubt that the length of the arrow depends on the length of the bow. A large, but less flexible bow does not need so long /611/ /Illustration II. Khasi Arrows. Figs. 1, 2a, 2b, 3a, 3b, 4, 5a, 5b, 6a, 6b, 7a, 7b, 8a, 8b./ /612/ an arrow as a smaller more flexible one. The absolute length of the bow conditions the length of the arrow to the extent that usually a longer bow requires a longer arrow. (11) Arrows for sport will [526]

11. Bruno Adler, op. cit. p. 13.

float horizontally on water. (12)

12. "Weniaminoff relates (Sapiski ob ostrowach Unalaschkinskago otdjela /Notes on the Island of the Unalaska Territory/, Vol. 2, St. Petersburg, 1840) of the Aleutians that the tips of their arrows, especially the ones used in hunting beaver, have such a weight distribution that the arrow does not sink in the water in spite of the heavy shaft nor does it lie on the water, but floats upright, so that a piece almost a foot long sticks up above the surface of the water."

Arrow Tips

411
326 The arrow tips are made of iron in the village smithies. The tips of the hunting arrows ('nam-pliang) are flat, raised a little towards the middle and have smooth or toothed edges and two or more barbs (shaped like a spear). Length of the tip is about 9 to 15 [531] centimeters. Beautiful wrought iron arrow tips with pierced designs are also made. (13)

13. Illustration II, figs. 3a, 3b.

[526] The tips of the arrows used for sport ('nam-sop) are round and conical. Length is about 3 to 6 centimeters.

The spear-shaped arrow tips are poisoned with (ka bih) poison which the Khasi obtain from the tuber of a plant (aconitum ferox Wallich, aconite).

Attaching the Arrow Tips.

411 The arrow tips are attached in two ways:

1. either the shaft of the arrow is pointed in front and the arrow tip, which is hollow inside, is placed on it-both are joined with sealing wax;

2. or there is a separate shell of copper which connects the arrow tip with the shaft. Sealing wax is not used, since the shell acts as a clamp. Length of the shell is about 1.5 centimeters.

The Notch of the Arrow

At the tip of the opposite end a notch is cut in every arrow. The arrow is taken from a whole 'nam-long or igrâ (kind of bamboo) in

such a way that the notch can be cut directly after a knot. The purpose of the notch is to be able to set the arrow easily on the string. There are two kinds of notches: 411 •

1. Notches which resemble the curve of a Moorish bow. (14)

14. Illustration II, figs. 5a, 5b.

2. Notches which have an even flatness at the bottom and a point on the left and the right. (15)

15. Illustration II, figs. 6a, 6b.

Relationship of the Cut Surface to the Notch.

The large spear-shaped tips of the hunting arrows ('nam-pliang) are made with the wide flat part at right angles to the notch and thus to the string of the bow. (16)

16. Bruno Adler, op. cit., p. 607.

Markings on the Arrows.

[613] Many arrows (arrows for sport 'nam-sop) are marked with black lacquer from the end of the base of the feathering to the notch, so that the arrows of the teams can be told apart in shooting competitions. (17) [526]

17. Illustration II, fig. 8a.

Feathering the Arrows 411 237

The Khasi have two ways of feathering:
1. Radial sewn feathering.
2. Tangential tied feathering.

411 237 Ad 1. Radial sewn feathering is the common method. Feathers are taken from geese, cranes, cormorants, Buluwar vultures and the horn bird. The feathers of the carrion vultures are used less often as they are brittle. The feathers are split along the quill (shaft), cut on the top and on the bottom and sewn onto the base. At one end the feathers are 4 millimeters wide, on the other end (towards the notch) 8 millimeters wide. The split quill is 5 centimeters, the outer flags of the feathers 7 to 8 centimeters.

411 237 531 The base consists of tinfoil and is divided variously. A strip of tinfoil (not colored) alternates with a strip of tinfoil colored red. Thus the bases have a red tinfoil strip in the middle and two red ones at each end. Or there are three in the middle and at the ends two or three red strips of tinfoil. The space in between is filled out with uncolored tinfoil (silver). The red strips of tinfoil are two millimeters wide. (18)

18. Illustration II, fig. 8a.

There are also bases of leather which is cut very fine and gilded. As in the examples just mentioned red strips of tinfoil alternate with the base that is not colored; similarly, uncolored strips of leather alternate with the gilded base. The uncolored strips of leather are 7 millimeters wide. (19)

19. Illustration II, fig. 7a.

The feathers which have been cut properly are now sewn onto the bases with uncolored natural silk, in a spiral form, (20), although

20. Illustration II, fig. 4

lightly. The stitches are made exactly and evenly throughout. Figures 7b and 8b of illustration II, though greatly enlarged show how the silken threads are put on. With a base 5 centimeters long the number of stitches is 22 to 24, with bases of 7.5 the number of stitches is 29 to 31. 411 237 531

The feathers are at right angles to the split quill on the shaft and are sewn on five together, more rarely three together.

On the underside of the base (towards the tip of the arrow) black colored pitch is smeared, to unite the cut off feather ends to the shaft of the arrow. (21)

21. Illustration II, figs. 7a, 8a.

[614] Ad. 2. Tied tangential feathering is only used still on children's arrows ('nam-phiah). A completely uncut feather is fastened lengthwise on the end of the arrow by silk or bast and the join is smeared with pitch. 411 237

Hunting arrows and arrows for sport are also used unfeathered (hunting arrows especially in the neighborhood of Lamin) and are then simply called 'nam, but if they are feathered they are called 'nam-pur. 411 526

The target is made of the soft wood of a root and is called ka soh pdung by the Khasi. A piece of wood about 8 to 10 centimeters wide and 50 centimeters long is cut from the root, smoothed on the front side and pointed somewhat towards the ground, so that the whole thing resembles a relatively wide but short lath. This target is set up by putting the somewhat pointed end into the earth and placing two bamboo sticks behind as braces, so that the target cannot be tipped

411 over backwards by th impact of the arrows.
526 Bunches of grass of straw, u skum, are taken and fastened to a pole. The distance between the shooters and the target is quite varied, 50 to 100 meters being the usual distance. The Khasi bows can shoot an arrow a great distance with accuracy. Good shots hit the target even at a distance of 200 meters. The average shot can stand at a distance of 150 to 170 meters. Consideration is taken of younger archers, but if the distance has been established, it must be very carefully adhered to. A string is stretched along the ground which indicates exactly where the shooter must stand.

411 Ways of Bending the Bow

It takes a lot of practice and especially a great deal of strength to hit a definite mark. The archer usually gets down on his right knee and grasps the bow, with his left arm stretched out, somewhat below the middle of the ribbed band and braces his thumb against the bow. He places the arrow with his right hand. The arrows shoot out on the left side of the bow. Some release the arrow between the middle finger and the index finger which is held somewhat bent. The right hand braces the end of the arrow in the notch on the string and holds it firm with the thumb and bent index finger. With the head bent a little to the left and aiming with the right eye, string and arrow are pulled at the same time and after the bow has been pulled to the correct tension, the arrow is released. (22) Only the best shots

22. Hans von Stüssi, Mit Pfeil und Bogen (With Bow and Arrow).

411

achieve calm aiming and a calm posture.

Another method of bending the bow is also used a great deal. The archer takes the arrow in his right hand, places it to the left on the bow and pulls the string with his middle finger and ring finger while his thumb and index finger hold the arrow. [614a] [Table I, Khasi at an Archery Contest] [614b] [Table II. Khasi at an Archery Contest]

[615] The Quiver

The quiver (ka ryngkap) is made of plaited bamboo which is covered on the outside with a very finely plaited cover of reed palm. Its shape resembles a closed umbrella. At the opening the plaited work is raised in front in the shape of an arc, and in the back it is raised in a more rounded form. On each side where the quiver curves down and around a stick is attached. Quivers are not used for shooting or hunting. The Khasi carry their arrows in their hands then. The use of quivers is restricted to dances and even this is very rare. (23) [615]

23. Ethnographic Museum, Munich, Quiver As, 106, is 57 centimeters long and 9 centimeters wide at the opening. The plaited part in front is 40 centimeters high behind 36 centimeters, and on the sides where it curves in 33.5 centimeters. The very finely plaited reed palm has 16 smooth inlays at distances of 1.3 to

411

2 centimeters. On the two sticks on each of the same sides is a bamboo strip covered around with palm reed which is tied with palm reed at intervals of 3 to 5 centimeters. Weight of the quiver 220 grams.

2. Archery Contests

526 Arrows are shot on every big market day which occurs every eight days. The men and youths of a village gather together, go to the place chosen for the contest and practise industriously, because everyone wants to win in the big contest. These usually take place from January to May. Large factions develop then: village against village. The number of participants must be equally large. Each faction has its own shooting place with its own target, each next to one another. The archers by tens are placed in a line and are the same distance from the target as the string stretched on the ground indicates. Each receives three arrows for a round. The watchers and the judges are placed near the target at right angles to the archers. Both factions name their judges themselves. The latter select a fortunate day by egg throwing; (24) they choose the

24. Becker, "Das Eierwerfen der Khasi", /Egg Throwing Among the Khasi/ Anthropos, 1917-1918, pp. 494 ff.

place of the contest as well as the number of participants and the arrows to be shot. They also measure the exact distance from the target, place the string on the ground, examine the

533 S. : "Thou fledst into the thicket! Did that help thee?
Shyly thou retreated before the brave crowd of hunters!"
All: "Ha, ha, ho, huh!"
S. : "Quickly indeed thou retreated; quickly the pursuers pressed after thee and arrow and bow brought thee low!"
All: "Ha, ha, ho, huh!"
S. : "O mistress! Why didst thou come hither? Thou gavest thyself over to death and destruction — but we rejoice and celebrate and exult!"

Thus it continues for a long time. When one person has sung until he is hoarse, another takes his place and continues the song.

224 Exhausted from the exertions of the hunt, exhausted from the activity of the parade home, hoarse from shouting and screaming, heated from the enjoyment of brandy, the crowd drags itself to the house of the hunter who placed the first arrow or shot in the wild animal. Sacrifice is made there to the village god and the slain animal is divided up. The first shooter (u nongsiat) receives the hind quarters, the second shooter (u nongbon) the front quarters of the animal.

In the Jaintia Hills the Synteng go to a hill in the neighborhood of the village when they have hunted and killed a tiger or a leopard. An altar is set up there under an oak

782 224 tree and the head of the animal, which has been severed from its body, is placed on it and sacrificed to the u'lei lyngdoh (the god of the Dolloi district).

• 411 778 Arrow and bow are not only necessary weapons to the Khasi for hunting or pleasant sporting equipment for archery contests; Arrow and bow are also holy to him in a certain-

sense. For a. his entrance into life and at his departure from it both are used in the religious ceremonies. If a boy is born, a bow and three arrows are placed beside him at the name giving. (35) After various ceremonies,

35. P.F. Stegmiller, "Aus dem religiösen Leben der Khasi" (The Religious Life of the Khasi), Anthropos, 1961-1962, pp. [illegible] ff.

which cannot be described here, the sacrificer shows the boy the bow and three arrows, and calls upon him to become a good shooter. At the end of all the ceremonies the bow and the arrows are carefully attached to the inside of the straw roof of the hut.

It should be mentioned that at a Khasi cremation (36) a bow and three arrows are also

36. P.F. Stegmiller, loc. cit., p. 430 ff.

used. They are kept in readiness with the other ceremonial objects of the dead, while the corpse is being shown for the last time to the participants in the funeral. As soon as the fire flames up on the funeral pyre, three arrows are also shot off: one towards the north, one towards the south, and the third towards the east. The Khasi call these arrows "non-lyngew.

Quarrels and fights are exceptional. It is most natural to the Ehaei not to disturb the peace of the markets, since the markets stand under the protection of the goddess. (Cf. The prayer in the introduction to this article.)[5] Also the memorial stones, in the shadow of which the markets are so often held, may exert some influence on the visitors to the markets, since the Ehaei imagine themselves to be protected by the spirits of their ancestors and believe that any kind of disorder at the market would be avenged by these spirits.

Nearly all the men at the market are armed. The reason for this lies in the fact that the people are thus protected on the way to the market and are safe from the attacks of the "killers" (anogenonun), i.e., those who go out to murder people in order to dedicate their victims to the devil ennee. Therefore the visitors to the market never go alone but always in groups. The men are armed with the ko wait (a chopping knife), with which they know how to defend themselves very well.

4. The Law of the Market

a) The Market Toll. All sellers who attend the market must pay a contribution on entering the market place. Only those inhabitants of the village or district in which the [illegible] is paid partly in money and partly in products. In many villages it is paid only in cash. The amount of the tax laid is 2 or 3 peices, often even one anne (3--6--10 pfennige, German peace evaluation). Only betel nuts and pepper leaves are preferred to money. In many villages everything is paid in products, insofar as foodstuffs are concerned. The market tax collector reaches

[illegible]

St Gordon G-3 (no date) 1904 AR7 Khasi AR7

small bib), and a cap which is peaked in front and which comes down well over the ears, called (in *ngain shkor*) *sar sep*. The dress of the Khasi females is somewhat different from that of the Syntengs, the former wears a striped cloth tied round the waist, hanging down to the knees, and another cloth, with a fringed border, knotted on both the shoulders to cover the bust and a narrow cloth, called *ka jympien*, to serve the purpose of under-clothing. A cloth knotted in front is also worn like a cloak over shoulders. The Syntang women wears a cloth encircled round the body fastened above the bust and drooping down to the ankles. Another cloth is thrown over the shoulders, and crossed in front. Both Khasi and Syntang women wear a cloth tied over the head, called *ka tep mukhlieh*. Upon state occasions Khasi males wear knickerbockers, stockings, and boots, and besides chogas. On festive occasions, both Khasis and Syntengs, males and females, wear expensive silks, with earrings of gold or silver. There is a special dancing-dress of elaborate pattern. The women at festivals wear a circlet of silver with a spear-head ornament behind, rising 6 or 8 inches from the back of the head. Large coral beads are much valued, and necklaces of alternate beads of coral and gold, and sometimes of coral alone, are worn by the chiefs and their principal followers. Such necklaces are worn by women also on gala occasions. The staple dish of both Khasis and Syntengs is rice and dried fish. They are, however, fond of all kinds of meat, especially pork. Some of the Syntengs abstain from beef, owing no doubt to Hindu influences. Neither Khasis nor Syntengs eat dog, which is partaken of with zest by the Nagas and the Garo tribes,—this is owing to the dog being considered by the Khasis to be the friend of man. Neither Khasis nor Syntengs use milk, the latter being thought by them to be an excrement. Neither Khasis nor Syntengs tattoo. The weapons of both Khasis and Syntengs are bows and arrows, swords and shields. The national game of the Khasis is archery, regarding which a detailed description will be found in paragraph 11.

The people live in regular villages on level sites which have not [illegible] clear, where, as a rule, the family tombs are standing. The houses are built in the shape of a shell, the house being divided into three compartments,—the *Shyngkap*, or porch, where wife and male, and sometimes fowls, are kept; *umpei*, or centre room, which is used for cooking and sitting in; and *umpei*, or inner room, where the people sleep. The houses are low, with great roofs reaching nearly to the ground, the houses are of hewn timber, the walls are of either planks roughly hewn [illegible] reeds or split bamboos plastered with clay. The Khasis' houses generally have boarded floors raised some feet from the ground level,

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

burning the *land* in the immediate neighbourhood of the village of Jowai. Suspicions of insurrection arose during the months of October and November 1860. In the beginning of January 1861 alarming reports were received from various quarters, and the first serious outbreak occurred on the 17th of that month. This was occasioned by the interference of a *dirogá*, or native police official, with a religious ceremony then taking place at the village of Jalong. In such ceremonies dancing with arms is held essential; and the *dirogá* took upon himself to disarm the dancers. This was the signal for a general rising. The *thánd* or police station at Jowai was burned to the ground; the garrison of sepoys was besieged, and all show of British authority was swept away throughout the Hills. The Syntengs fought bravely for their independence, and at first were successful in cutting off several small detachments of police and sepoys. Their weapons were bows and arrows. In common with the other hill tribes of the North-East Frontier, their chief defence consisted in a series of strong stockades, one behind another; and the paths leading to their villages were thickly planted with *panjis*, or little bamboo spikes, stuck in the ground like caltrops. The battalion of sepoys stationed in the Hills was rendered ineffective by sickness. At last it was found necessary to move a regular army, including an elephant battery and two regiments of Sikhs, into the country in order to quell the revolt. Colonel Dunsford was in chief command. He was accompanied by Major Haughton, the Governor-General's Agent on the North-East Frontier, and Captain Morton, the Deputy-Commissioner of the Khási and Jáintia Hills, who acted in a political capacity. The operations were tedious and harassing. The rebel chiefs were captured one by one, and the District was declared to be finally pacified in March 1862, after the rebellion had lasted for fifteen months. The special Commission appointed under Act xi. of 1862 for the trial of

The causes of the rebellion were thus summed up by Major Haughton in an official despatch to the Government of Bengal:—"Taxation was introduced without the supervision with which such a measure should have been accompanied. It was followed up by fresh taxation and rumours of other taxes, also by feeble and other executions, which tended to disturb the minds of the people, without any counterpoise such as might have resulted from the continued presence of a European officer." The Synteng, like the

175 648 725

175 648 651

175 648